

THE
CHURCHMAN'S REPOSITORY
FOR THE EASTERN DIOCESS.

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[VOL. I.

THE CHURCHMAN'S ANSWER TO THE QUESTION,

"WHY ARE YOU A MEMBER OF THE PROTESTANT EPISCOPAL CHURCH?"

From an English Publication; with omissions and alterations.

"*Endeavouring to keep the unity of the Spirit in the bond of peace.*"—EPHESIANS, iv. 3.

"*Beseeking Thee to inspire continually the universal Church with the Spirit of truth, unity, and concord; and grant that all they who do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love.*"—*Commun. Service.*

I.

I AM a Churchman, not MERELY because my parents and forefathers were members of the Episcopal community.—The connection which my parents and forefathers held with the Church, I consider to be a sufficient reason why I should continue in communion with her, if there be nothing contrary to the law of God in such a connection. For the fifth commandment peremptorily requires me to "honour my father and mother;" and assuredly, this duty implies reverence to their example, if that example be not inconsistent with the rule of God's holy word.

But as a man's parents and forefathers may have been members of a commun-

ion, a continuance in which would be manifestly contrary to the word of God I therefore say, that I maintain communion with the protestant Episcopal Church, not *merely* because my parents and forefathers were members of her community.

II.

I maintain communion with the Church, not MERELY because she is ancient and venerable. Her antiquity is a sufficient reason to justify my continuance in her communion, if it can be shown that nothing materially differing from the primitive and apostolic Church, in doctrine or discipline, has, in the long course of her existence, been introduced into her constitution. For the more ancient any Church can be proved to be, the nearer is the approach to the source of Divine authority and sanction. Now the Church of England, the mother of the Episcopal Church in America, existed long before her corruption by popery; and the labours and sufferings of her martyrs in the sixteenth century were employed

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not in planting a new Church, but in correcting gross abuses in one which had been long established. They are therefore called *Reformers*.

But as that which is ancient may have been corrupted, antiquity alone would not fully justify my continuance in any visible Church, though it strongly enforces the necessity of earnestness and diligence in enquiring about the reality and nature of the supposed corruption, before I venture to quit the Church of which I have been made by baptism a member.

III.

I am a Churchman, because the Church is Episcopal in her government; i. e. by Bishops; this being the mode of Church Government which existed in the primitive Church, and was founded by the Apostles of our Lord. In stating reasons for conformity which are to be comprised within a few pages, it is impossible to enter at large into the proof of the fact here asserted; viz. that the primitive Church as founded by the Apostles of our Lord, was Episcopal; or, in other words, that the powers of ordination and government in the Church was vested by the Apostles in officers superior to the order of Presbyters, and who are now called by the name of Bishops. I must therefore only state a few circumstances, which are capable of being clearly proved, without producing the evidence on which my belief of them is built.

1st. Episcopal government, as established in the Church, has all the authority in its favour which prescription or long usage can give it. The most learned of its adversaries have never been able to fix on any period in the Christian Church, from the time of the Apostles to the Reformation, in which the ordination of men to the ministry of the gospel was considered to be vested in any other minister or ministers than a Bishop.

2d. All the instances of ordination, recorded in the New Testament, are in

favour of Episcopacy. For there is no single instance of ordination, on record there, performed by presbyters, or at least without the presence and co-operation of some officer superior to presbyters.

3d. All the directions concerning ordination, given in the New Testament, are addressed to persons superior to presbyters. Such, confessedly were Timothy and Titus; and to them only are any such directions given.

4th. The Apostles, at their decease, left the government of the several Churches which they had planted, and the ordination of their ministers, in the hands of fixed Bishops.

It may be granted that, during the life time of the apostles, the title, Bishops, was common to all presbyters, and that this name was not confined to one officer superior to presbyters till after their decease. For it is not the name but the office about which I am enquiring. It moreover appears that, during the life of the Apostles, some Churches had each its settled Bishop, as the seven Churches of Asia, who are addressed in their several epistles through the medium of an individual; (Rev. ii. iii.) and that of Crete, where Titus was left by St. Paul, (Titus i. 2.) Other Churches however had none as yet settled among them, being under the immediate government of the Apostles, who frequently visited or sent to them, and either themselves, or, by other superior officers, ordained ministers for them.

But immediately after the death of the Apostles there was, in every Church, an officer superior to presbyters, who was called by way of distinction a Bishop. This we learn from express testimonies in the remaining writings of men who lived in the time of the Apostles; such as Clemens Romanus, mentioned, Phil. iv. 3, Ignatius, Bishop of Antioch, who suffered martyrdom in the year one hundred and seven; and Polycarp, Bishop of Smyrna, who was burned in the year one

hundred and sixty-seven, aged one hundred years or more. -These excellent apostolic men have expressly spoken in their epistles of Bishops, Priests, and Deacons, as the stated officers of the Christian Churches, assigning to the former, the prerogatives or rights of government and ordination in their several districts. Besides this, ancient historians of the Church have given lists of successive Bishops, i. e. of individual presidents, in several of the more important Churches, reaching up to the very time of the Apostles.

Now it is not to be supposed that, immediately after the death of the Apostles, any innovation or change, so important and invidious as that of Episcopal government, would or could have been introduced; or that, supposing it to be destitute of apostolic sanction, its introduction should produce no opposition. Much less is it to be supposed that such men as Clemens, Ignatius, and Polycarp, the disciples and friends of the apostles, would have suffered such an innovation to be introduced, and have mentioned it in the highest terms of approbation. But the truth is, that they speak of the three orders of Bishops, Priests, and Deacons, in the Christian Church as conformed to the three ranks of ministers in the Jewish Church, the High Priests, the Common Priests, and the Levites,—as ordained by Christ himself, and as existing even during his own ministry, He himself acting as the great Bishop, his Apostles as his Presbyters, and the seventy disciples as his Deacons;—and as at length established in the universal Church by apostolic authority and usage.

On this ground then I justify my continuance in the Church, viz. its conformity in this important branch of its constitution to the primitive and Apostolic Church. But I wish it to be understood that I assign my reasons for such a continuance, not with a view to the conversion of those to my sentiments who are not members of our Church; but merely

for the purpose of showing that I do not act without reason, and of confirming those, who are members of our own Church, but have not had an opportunity of obtaining information on the subject under consideration—of confirming them in their attachment to that Church, which I consider to be built, in its constitution as well as its doctrines, on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. From HIM all authority descends; for in HIM, as “the head of his body the Church,” it is all vested by divine appointment. “All power is given unto me in heaven and upon earth,” “Go ye therefore and teach” (or make disciples of) “all nations, baptising them in the name of the Father, the Son, and the Holy Ghost.” Thus he handed down the authority he had received to his Apostles; they transmitted it to their immediate successors; and so it has descended to the Bishops or chief pastors of the Church in our own day. Without wishing to interfere with the right of private judgment which belongs to every man, and for the exercise of which he is accountable to God only; I own that I cannot see how the Christian Church as a visible society, could have been continued in the world without such a communication of Divine authority.

IV.

I am a Churchman, because the doctrines of the Church are fixed by Articles of Religion, which appear to me to be derived from and perfectly conformable to the Scriptures of truth.

I am fully aware that some among the ministers of the Church to which I belong, may have entered into her service without understanding or fully approving the articles, and consequently may preach doctrines differing from those of the Church whose ministers they are. But such ministers cannot do this without exposing their own ignorance or hypocrisy; nor can their own unbelief make the faith of the Church of no effect.

These articles I consider to be the bulwark of orthodoxy or true doctrine in our Church,—the means of her preservation from apostacy in the lowest state of spiritual life to which she has been or may be reduced, and of providing for her recovery from such a state, whenever God is pleased to breathe upon her.

I continue therefore, in communion with the Church, because she has fixed principles, and those principles are, in my judgment, scriptural and according to godliness.

V.

I am a Churchman, because the worship of the Church is primitive and scriptural, and in my judgment best calculated to promote general and individual edification.

Mr. Wheatley has proved (referring us to the testimony of Josephus, Philo, Paul Fagius, &c.) that the ancient Jews did always worship God in public by precomposed forms. Dr. Lightfoot not only affirms the same thing, but sets down both the order and method of their hymns and supplications. Now it appears from the general tenour of the four Gospels, and particularly from Luke iv. 16, that our Saviour habitually attended at the service of the Temple, or of the Synagogue, on every sabbath day. He therefore, by this act, from week to week, gave a public sanction to all the Jewish forms of Divine worship. And had it been otherwise, the Scribes and Pharisees, his implacable foes and persecutors, would not have failed to load him with their severest reproaches, as an open enemy to all godliness. He lived and died a member of the Jewish Church. He moreover gave a set form of prayer to his Apostles, which has ever since been used in the Christian Church. And it is evident from many passages in the book of their acts, that they also, in conformity to his Divine example, did attend on the service both of the Temple and Synagogue; it is expressly said, Acts xvii. 2, that it was “the manner” of Paul so to do. The apostolic practice is therefore another sanction to the same religious institution.

Mr. Wheatly has also shown by sundry appeals to ancient christian writers, that the three first centuries joined in the use of precomposed set forms of prayer, besides the Lord’s prayer and psalms; and that these were styled by so early a writer as Justin Martyr, who died in the year of our Lord one hundred and sixty-three, “*Common prayers* ;” by Origen “*Constituted prayers* ;” and by Cyprian “*Solemn prayers* .”—From hence the inference is fairly drawn, that a liturgy composed for public use is warranted by the practice of our Saviour, of his Apostles, and of the primitive christians.

VI.

I am a Churchman, because the liturgy of the Church is scriptural in its doctrine, plain in its style, comprehensive in its addresses to the throne of mercy, and therefore adapted to general use.

In confirmation of this reason I shall content myself with the declaration of one, whose testimony may have the more weight in consequence of his being unconnected with the Church whose liturgy he has extolled, the eloquent and candid Robert Hall. At the Leicester Bible Society he spoke thus of our Liturgy. “I believe that the evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have placed it in the very first rank of uninspired compositions.”

VII.

*I maintain communion with the Episcopal Church, because a separation from her without a sufficient reason, would, in my opinion, be a great sin.**

There is, undeniably, such a sin as schism, against which we are cautioned in the New Testament, as being one proof of carnality in a religious professor, (1. Cor. iii. 3,) and as being diametrically opposite to the duty of “endeavouring to keep the unity of the Spirit in the bond of peace.”

* This applies chiefly to the Church of England.—*Unus ex Ed.*

By *schism* we are to understand a *causeless* secession from our Church, into the communion of which we have been solemnly admitted by baptism, and that such a secession would be *causeless* on our part, is evident from this simple consideration, that our Church neither proposes to our faith any doctrine which is not evidently contained in the scriptures; nor obtrudes on us any practice which the scripture forbids, nor restrains us from the observation of any rule which the scripture enjoins.

It is not, in my humble opinion, a sufficient reason for a separation from the general Church to which I belong, that the gospel is not preached from the pulpit of the particular place in which I live. To admit, for argument sake, the worst case that can occur, viz. that a Socinian or Unitarian clergyman had, through his own hypocrisy, got possession of the pulpit of my parish; my removal from that parish to another, if I could find no other way of remedying the calamity, would be a less evil, than the act of separation, and the encouragement of a spirit of division in the Church of Christ. The word of God prohibits my making such a division; but it nowhere forbids to make any sacrifice of temporal emolument or accommodation for the benefit of my own soul, or the souls of my family.

VIII.

I maintain communion with the Church, because I have discovered no sufficient reason for a separation from her.

I wish it distinctly to be understood that I judge no man, however his views of this subject may differ from my own. Every man must act according to the guidance of his own conscience, after having seriously and diligently used all the means within his reach, by reading and prayer, to obtain information and direction. It is not to those who conscientiously dissent from our communion that I address my reasons; but to those of my own Church. And if any of these

should be confirmed in their attachment to her by reading my short statement of the grounds on which my own conduct is built, I shall have attained the only end I have had in view, and rejoice in my success.

CONCLUSION.

Let not my brother Churchman, however, satisfy himself with being a member of the visible Church; but let him examine himself whether he be a living branch in the true vine, united to Christ by faith, and bringing forth the fruits of righteousness by virtue of union with him. Let him enquire whether he have ever experienced conversion to God,—whether his heart have been humbled, spiritualized, and comforted by those doctrines which he professes to believe as derived from scripture, and by that worship in which he professes to join as being primitive and according to godliness. Let him remember the solemn words of Him, who is the Founder, Head, and Judge of the Christian Church. At the close of his awful parable of the ten virgins, he represents the foolish virgins, who had lamps without oil, as coming to the door of the guest-chamber, and saying, Lord, Lord, open to us. But the bridegroom answers, “Verily I say unto you, I know you not.” Let him also remember the sentence passed on the guest at the marriage feast in the gospel who had not on the wedding garment.

“I am therefore to consider that all are not Israel that are of Israel; all were not Jews that were circumcised; all are not christians that have been brought by baptism into the Church; for ‘many are called, but few are chosen.’ Under the present state of things, bad and good are together at the marriage feast of the gospel; and many of those who are now called to be among the rest, will not be chosen at last as fit for the kingdom of God. I am therefore not to depend upon any privileges I have at present, unless I use them right; and must give all diligence to ‘make my calling and election sure.’ B.

REMARKS ON THE PRESENT STATE OF RELIGION, PARTICULARLY IN NEW-ENGLAND.....No. III.

FOR the purpose of determining the progress or decline of religion, it is proposed *first*, to take a view of the nature of our public religious institutions, and institute an enquiry into their origin, progress and present state.

The religious institutions of New England have been from its first settlement to the present day chiefly *congregational*. No other mode existed or was suffered for many years after the first landing of our forefathers. The Baptists made inroads upon the doctrines and observances of the New England Churches, but none upon the discipline. The Churches associated together for mutual support and defence; and although such associations were at variance with the spirit, and the exercise of power by one Church or number of Churches over another was contrary to the first principles of independency, yet such an association was formed; all the independent congregations were organized into one body, and by joint compact created a most powerful coalition and exercised a most tremendous coercion, which was felt through the whole province. The State was merely the instrument of the Church and sanctioned and enforced all its proceedings. The Quakers and Baptists felt to their cost, the nerve, the vigour and the weight of its potent arm; the slightest deviation from laws or canons imperfectly defined and obscurely expressed, did not escape without censure; the town of Malden was fined for presuming to ordain their own Minister in their own way; and it was not until several years had elapsed, that the least departure from the will of the majority, or which was the same thing, uncertain usage, was tolerated. In 1646, an attempt to introduce Presbyterianism was success-

fully resisted; and it was not until 1686 that any successful attempt could be made to form a society of Episcopalians. This was resisted by the standing Clergy; but the character of the civil authority having been changed by a new charter, and the appointment of Governors being from England, no effectual resistance could be made, and the society was at length permitted to go into operation.

Such were the first appearances of independency, or congregationalism in this country. But its origin must be traced a little farther back. To obtain a clear view of the nature of it, the difference between that and those which existed prior to it should be explained.

During the fifteen first centuries, the government of the Church was Episcopal. Although some contend, that this form of government was not introduced, till after the first century, yet no traces of any alteration, or of the existence of any other form are pretended by any one to be found in the early records of the Church. By this mode the government of the Church belonged to the Clergy; and the chief authority was vested in a particular order of the Clergy, called Bishops. This was the government which prevailed, and still prevails in the two chief sections of Christendom, the Eastern and the Western Churches; and was adopted by a great majority of the reformed.—The first departure from it was made by Calvin; who was led to it not from choice, but necessity. From want of protestant Bishops, he instituted a presbyterian form; under the idea, that a regular succession in the ministry might be preserved in the order of presbyters; and thus introduced the system of parity

among the Clergy ; which was adopted by Knox, the Scotch reformer, and by his means established in Scotland.

The presbyterian form of government confines the right of ordination and discipline to the Clergy, which are regularly organized into one body. Instead of three orders in the ministry, it has three corresponding grades of authority, the Presbytery, the Synod and the General Assembly. The Presbyteries govern the Churches within the limits of their respective jurisdictions ; from these one or more persons are delegated, who meet together and form Synods, which receive appeals from the Presbyteries ; but over both these is the General Assembly, which has supremacy over synods and Presbyteries, and governs the whole community. The General Assembly is to the whole country of Scotland, what the Bishop is to his diocese, the supreme source of ecclesiastical authority. This form of Church discipline was first established, A. D. 1560.

This was the principal departure from Episcopacy, which occurred, until about 1680, when a new sect arose, who were called from its author, *Brownists*. Robert Brown, a violent fanatic, a man of a morose and censorious character, and very fluctuating in his opinions and practices, first started the idea, that a Church was not the general body of believers regularly organized ; that its unity did not require any outward uniformity or conformity or common bond of union ; nor its order and beauty any symmetry or proportion in its component parts, or its integrity or soundness any coherence in its distinct members ; but that as many individuals, as could conveniently assemble together in one house of worship, or unite together in covenant, formed an entire Church, invested with full authority to choose and ordain ministers and empower them to administer the sacraments ; they could thus collectively convey authority, which no individual among them possessed. The

boundaries of the Church, according to Brown, were not coextensive with Christendom, nor defined by any convenient territorial limits ; but the Church being composed of a few scattered individuals, was limited by the walls of the building in which they were assembled. Accordingly there was a Church or no Church in the world, just as Brown and his followers happened to be assembled or dispersed ; for they denounced all other Churches, as spurious and heretical.— Thus the true Church became extinct ; the gates of hell prevailing against it, till it sprung, as it were by miracle, into full order and beauty from a promiscuous multitude ; and the original order of commissioning and sending ministers from regularly constituted authority was reversed, and ministers were called by the people and sent to the same body, who both called and sent them.

This scheme was too wild and extravagant to meet with much encouragement. It had but few followers and those by no means of the most respectable character. Failing of success in England, he retired with a few followers into the Netherlands, and formed Churches at Middleburgh in Zealand, and at Amsterdam and Leyden in Holland ; but their establishments were neither solid, nor durable. Brown returned to England and changed his sentiments ; and the puritans, whom he thus abandoned, disagreed among themselves, split into parties and soon disappeared.

The leading principles of Brown were adopted by John Robinson, a master or teacher in one of the congregations of Brownists, that had settled at Leyden.

“ This well meaning man, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in modeling anew the society in such a manner, as to render it less odious to his adversaries, and less liable to the just censure of those true Christians, who

looked upon charity as the end of the commandment."*

Robinson, though one of Brown's disciples, was a man of more liberal views and better spirit than his master. Looking beyond the narrow circle of the puritans of his time, he saw room for great changes and improvements, and was by no means disposed to close the door against future innovations in doctrine and discipline. He adopted in a considerable degree Brown's system of independency, but introduced greater regularity into the public offices of religion and extended the charity of his followers. Under his influence greater distinction was made between the Clergy and the Laity; the power of the latter to make and unmake ministers at their pleasure was in some degree restricted, so far at least, as opinions governed, and the office of preaching and administering the ordinances was exercised more exclusively by the Clergy.

His system of government, if he had any, is no where, to the knowledge of the writer of these remarks, to be found at the present day. He is however the principal founder of the congregationalism of New England. It was a part of his congregation, which first removed to this country from Leyden, A. D. 1620, and commenced the settlement of this then howling wilderness. As it was a part only of his congregation, consisting of one hundred and one persons, who first landed at Plymouth, November, 1620, and as he and the rest were expected soon to follow, there was probably no regular minister among them; at least I can find no trace of any, or of the method, by which religious exercises were first conducted among them. About thirty-five persons more, arrived the year after, in the month of November, who were chiefly adventurers, and were probably actuated, as much by regard to their temporal, as to their spiritual welfare.

* Moshem.

Much has been said on the subject of the flight of our forefathers from persecution; as though this were their only motive for emigrating to this dreary and howling wilderness. The Brownists originally fled from England to the Netherlands for the purpose of enjoying their religious principles with greater freedom; where from political considerations they were permitted to continue unmolested. But whoever considers the wild and frantic character of Brown and his followers, their avowed opposition to all law and order; their uncharitableness toward all other denominations, and their unwearied efforts to diffuse the same spirit as extensively as possible, cannot wonder at the endeavours, which were made by the civil authority, to curb and control their disorderly and seditious spirit. It is no wonder, that they should occasionally feel the rigour of the laws, which they openly violated and opposed. Their principles and conduct met with general disapprobation among Presbyterians, as well as Churchmen, and were in fact discountenanced by all sober and thinking men, as being dangerous and destructive to all religion and good government. In Holland they were unmolested, and soon fell to ruin. Even unassailed, so rude were the foundations of their building, it fell by the pressure of its own weight. The relics of this body, and much the better part, were collected by Robinson; and a part of them, notwithstanding the advantage of the most unrestrained freedom in the enjoyment of their religious principles, concluded to emigrate to this country. Instead therefore of complaining of their being driven here by persecution from a country, where they had in fact resided in peace and quietness for nearly twenty years, let them speak for themselves and give their own reasons for so hardy an undertaking. The causes they assign were, "the unhealthiness of the low country, where they lived; the hard labours, to which they

were subjected; the dissipated manners of the Hollanders, especially the lax observance of the Lord's day; the apprehension of war at the conclusion of the truce between Spain and Holland, which was then near its close; the fear, lest their young men should enter into the military and naval service; the tendency of their little community to be absorbed and lost in a foreign nation; the desire of perpetuating a church, which they believed to be constituted after the simple and pure model of the primitive Church of Christ; and a commendable zeal to propagate the gospel in the regions of the new world."*

These were the reasons, assigned by the first Colonists themselves for their hazardous undertaking. Persecution forms no part of them. The objects of their expedition were in many respects laudable; and although their views were chimerical and visionary, they were not more so, than those, which have led many sober minded persons, to undertakings not less perilous. The spirit of emigration was at that day very prevalent; and the New World was held up to them, as the western world is now to the good people of New England, as a sort of paradise, where the earth produced spontaneously, and where they could find freedom and leisure for spiritual enjoyments, with but little or no interruption from secular pursuits. Add to this, that they were about to immortalize themselves by founding a new Church upon the principles of the Apostles and primitive Christians; which consideration contained a powerful appeal to their desire of distinction, of which they were not wholly destitute, as well as to their ardent piety, in which they abounded. These motives alone were sufficient to awaken to great exploits and to bear up under the severest hardships men, who had long forgotten the endearments of home, who were emigrants almost from habit, and in whom the sacred flame of religious enthusiasm had nearly extinguished all lo-

cal attachments. But beside all these, they were actuated by tender regard to their offspring, whom they were anxious to secure from the contagion of evil example; and were willing for this purpose to immure them in the wilderness, in the hope of gradually raising up a community of their own cast; into which, by means of pure and holy discipline, the power and dominion of sin were to be excluded, and orthodox sentiments and genuine piety to be perpetuated from generation to generation. This consideration had great weight with our pious forefathers: and many a refractory child, labouring under the influence of a depravity, not wholly expurgated in passing through so pure a source, has groaned beneath the rod of discipline, inflicted by the tenderness of parental solicitude. But another and still more powerful consideration was the propagation of religion among the native inhabitants of this highly favoured land.

These reasons, assigned by the Colonists themselves, were more weighty, more honourable to themselves, and better calculated to sustain them under the extreme hardships, they endured, than the consciousness, that they were fugitives from the hand of justice; or that they were avoiding sufferings, which it would have been more consistent with the christian character, and especially with their high pretensions, to have endured with patience.

Their landing at Plymouth, in this inhospitable climate at the inclement season of November, was accidental. They had their eye on better climes, and a safer residence on account of European settlements. Their destination was Virginia; and nothing but the boisterous weather and the impatience of the crew, especially the female part of it, induced them to disembark, at or near to the first land, which they made; and which proved to be Plymouth, near Cape Cod.

The colony, thus commenced, became afterward an asylum for all the malcon-

* *Holmes's Annals.*

tents in England, particularly those, who were dissatisfied with the restoration of Charles II. and the re-establishment of the Episcopal Church. Many have heard of the persecutions, inflicted by the Church of England, who know nothing of the persecutions, which she had endured; and I should be wandering wide from my original design, and extending this number to an unreasonable length, should I give a cursory sketch of the changes and abuses of this troublesome and distressing period. Some of our readers will no doubt be surprized to be informed, that the Episcopal Church was destroyed and presbyterianism established by violence in England, and not two thousand merely, but twenty thousand Episcopal Clergymen were compelled to conform or lose their livings; that many of the Bishops and the Clergy were banished from the country, and the Clergy and Laity were punished by fines and imprisonment, for using the liturgy publicly, or for even having a prayer-book in private houses. They will also be surprized to learn, that the nation soon became dissatisfied with the new order of things; that the soldiery, who were a holy brotherhood and prayed with as much fierceness as they fought, who became literally a Church militant, and frequently assailed the Kingdom of Heaven with a holy violence, effected a counter revolution, ejected presbyterianism, and established independency or congregationalism, dethroned and executed the King, dissolved the monarchy, formed what was termed a republic, and appointed Cromwell to the office of Protector, with the full power of a sovereign despot. This state of things continued about eight years to the death of the Protector; when the whole nation, sick of the changes through which they had passed, restored with more joy than they had demolished the monarchy and the Church.

It was soon after the restoration, that the chief persecutions took place, of

which our forefathers complained; and it is natural to suppose, that the dread of another revolution, led the new administration, both in Church and State, to some measures of unjustifiable severity; and it is more than probable that a spirit of retaliation was too often indulged. The famous act of uniformity which required of all the Clergy, who were to be maintained by the Church, to subscribe to its doctrines and discipline, no doubt operated unfavourably to a number of very conscientious and valuable men, who came about that time to this country.—As to the expediency of the act it is not our province to decide. It was however, deemed needful to the peace and security of the Church and State at that eventful period; and was not resorted to without long and serious deliberation: and after an experiment of nearly two centuries, the wisdom of the system then adopted, must be pretty well established. The question before the national Councils of Charles II. was “Whether it would be the wiser course to allow these good, but mistaken men, to remain in their cures till death, with the full knowledge that they would in the mean while labour with unwearied assiduity to keep alive opposition to the Rites of the Church, and to promote disaffection among the people to the established order of things; or to sweep them off at one blow, and attempt to restore national tranquility, by silencing the disaffected among the Clergy, and filling their places with preachers more favourably inclined?” On this question different opinions were entertained at that time by the friends of the Church, as there will doubtless be some diversity of sentiment about it in the present age of light and liberality.

In thus alluding to the past it is not my design to blame or defend either party; persecution was the fault of the times, and in the immense struggles for pre-eminence, at that turbulent period, great excesses were committed by all

the parties concerned. God grant, that we may never witness similar scenes! It is not our disposition to visit children with the sins of their forefathers. We do not charge presbyterians or independents with the crimes of that period; and all we ask for is similar candour on their part toward churchmen. Our desire is to put a stop to that cry about persecutions with which our histories and public discourses are often filled, and from which the sacred devotions of the desk are not exempted to the no small disturbance of those, who are better informed, and not inclined of course

to perpetuate misrepresentation, and ancient animosities. It is unbecoming this liberal and enlightened period, to receive with blind credulity that patrimony of prejudice and hatred toward our mother country, which has been transmitted from our forefathers. In the pursuit of truth, especially theological, we should come to the enquiry, with passions calm and unruffled, and with minds unaffected by adventitious circumstances, and divested of all foreign and personal considerations; and until we can do this, we shall engage in the search in vain. N.

EPISCOPAL THEOLOGICAL SEMINARY.

THIS institution which the friends of the Church have so long and so anxiously desired is about being established, agreeably to the direction of the last General Convention, at New Haven. Within a few days we have been favoured with the perusal of the plan of the institution, and an "address to the friends of religion and the Church." In this pamphlet the importance of such an institution is set forth, and an appeal made to the liberality of Churchmen, which we have every reason for supposing will not be made in vain. For why should Episcopalians be inattentive to the proper education of their clergy, while other denominations of Christians are using every exertion and straining every nerve to bring forward well instructed ministers of piety and talents? We know that we have within our Church, men of piety and zeal, and our heavenly Father has not withheld from us the means of bestowing much upon this important object. It is not now, as it was but a few years since, that a small degree of knowledge added to real piety was necessary.—A minister of the gospel—and particularly a member of our

Church, is required to pursue a long and laborious course of study, before he can officiate in the holy office with any degree of success or acceptance. Knowledge is now very generally diffused among all orders and classes of men, and the clergy should at least be as well instructed as any order or class among them. It is asking too much of enlightened minds to listen to the effusions of those whom they know to be incompetent to teach—though men of ardent piety and the most zealous attachment to religion. At any rate it is asking more than will be granted, and if we even wish to see religion flourish, we must rear up and support an enlightened and learned clergy. These remarks are applicable to all denominations of Christians, and obvious as must be the truth of them, we have lamented the dullness and indifference which has prevailed among episcopalians generally in this country, while other Christians have been so active. We extract the following from the address alluded to—

"Concerning the importance of theological learning, there seems now to be a general union of sentiment. It is the

Glory of the Church from which we derive our immediate origin that *she* has taken the lead in the cause of sacred literature. The works of her learned divines were esteemed the fortress of the reformation, and with the succeeding labours of her pious scholars they are now held in veneration throughout the Christian world. Even those denominations, which formerly denied the utility of human learning, now begin to acknowledge that it is no hindrance to piety. The Methodists and the Baptists are making rigorous exertions for the support of Theological education. The Dutch Reformed and Associate Reformed Churches have respectable seminaries at New Brunswick in New Jersey and in the city of New York. The Lutherans and the Catholics have their seminaries.—The Presbyterians have a **very valuable** institution at Princeton, and the Congregationalists have seminaries at Cambridge and Andover. The latter institution has been endowed with distinguished munificence. A single individual—Mr. BARTLETT, is said to have bestowed on it more than *one hundred thousand dollars*: and other individuals have also contributed to it with unexampled liberality. Have Episcopalians less liberality than other denominations? We trust not. We trust they are behind the members of no communion in their estimation of Theological learning and in a liberal disposition to support it. The appeal will now be fairly made to them and we doubt not of its success.”

The great difficulty in our Church has been that we have had to contend with prejudices, hostile to its pretensions, and the greatest part of our interest has been absorbed by the defences we have been obliged to make. We have hardly had time to pursue a steady course, and the little attention we have attracted from the public, as a distinct body of Christians must be attributed to our scattered condition and to the want of suitable opportunities of introducing ourselves to the world. During the whole of this long period and while we have been labouring under great disadvantages, other denominations of Christians have gained in strength and numbers, on account of the zealous exertions of their members and as respects the patronage extended to

their public institutions they have far outstripped us.—But we believe the time has now arrived, when we are called on by the great Head of the Church to make a decided and manly effort to elevate her to that station of dignity and usefulness which she ought to occupy. Again to use the language of the address—

“The standard of Theological attainments is raised by these new institutions, and unless we make similar exertions for the education of our candidates for orders, our younger clergy will, in a few years, be considered a degraded body. The well educated members of our communion will not listen with profit to lessons from an undisciplined mind: and when they hear the sublime service of the liturgy performed by one, who has not knowledge to discern its meaning nor taste to perceive its beauties, they will be likely to retire with disgust from his ministrations. And finding that their taste and their learning can be gratified by attending the congregations of other denominations, they will gradually become incorporated with them. While human nature remains what it now is, we cannot count upon the general piety of mankind, nor upon the excellent principles of our Church to secure us against such a result. *It can only be prevented by rearing up a learned and a pious ministry.*”

These are alarming apprehensions, but we fear they are too well grounded. We say this, without designing to cast any reflection at all upon the character of our present clergy, for we can number among them some of the most learned and the most pious men in the country, but as respects only the situation of those who propose themselves as candidates for orders. Among these are many, who are unable, on account of the expence, to procure the means of a proper education for the ministry.—They have talents, but they cannot cultivate them, and many of them remain destitute of all means of support until they are ordained—and then it is almost impossible for them to attend to any thing beyond the discharge of their ordinary parochial duties. Our general conventions may fill

their book of Canons with the names of authors after authors whose works shall be perused before ordination, and may thus elevate as high as they please the standard of Theological learning, but unless we have a general Theological Seminary, where all our candidates may go and where all may pass through the same course of instruction, the only consequence will be, we shall drive away pious and deserving men from the ministry of our Church, and finally be obliged, so far to relax, as to throw open the doors and overwhelm the Church with an illiterate ministry.

On account of the importance of the subject, we have, perhaps, occupied too much of our present number with these remarks upon it—but we trust our readers will excuse us, for most of them might never have had an opportunity of seeing the pamphlet alluded to, nor have been placed in situations to have their feelings at all interested in the establishment of a Theological Seminary. We do most sincerely hope that the exertions now making in our Church may be attended with success, and, committing the cause to God, devoutly pray for his blessing upon it. S.

ANALYSIS OF BISHOP BULL'S SERMON, ON PRESCRIBED FORMS OF PRAYER.

Analysis of Bishop Bull's Sermon, on Timothy ii. 1, 2, entitled, "Prescribed Forms of Prayer in the Public Worship of God, practised from the very beginning of Christianity, and are not only ancient, but useful and necessary upon many accounts."

From the "Christian Remembrancer."

EPHESUS was the metropolis or chief city of the province of proconsular Asia, in which Timothy was appointed to exercise episcopal jurisdiction. The fact is attested by all antiquity, and if power of ordaining, of judging, and of ruling in the Church, is an essential character of episcopal authority, the office of Timothy is incidentally proved by various passages in his Epistle. His authority to call presbyters to account for their doctrine was implied in his commission to charge some to teach no other doctrine (i. 3.); he was appointed judge in those cases in which presbyters were concerned, against whom he was not to receive an unsupported accusation (v. 19.); and he was to ordain elders, and to lay hands suddenly on no man (v. 22.)

Having in the first chapter instructed Timothy concerning the regulation of preachers in his province, St. Paul pro-

ceeds in the second to direct him concerning the duties of prayer and the public worship: "I exhort that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and all that are in authority." Timothy was to take care that such prayers should be made in all Churches under his inspection and jurisdiction. This order could only be observed by providing set forms of prayer, formed according to this rule of the Apostle, whose words were interpreted to this effect in the primitive Church. The author of the ancient book concerning the Calling of the Gentiles, cites the words of the text, and remarks upon them, that this rule was so religiously observed, that there is no part of the world, in which there are not forms of prayer suited to this pattern.

All the ancient liturgies now extant, were formed upon this model; and however they may have been corrupted and interpolated, there are certain forms and expressions in which they all agree, and which may therefore be reasonably supposed to be of Apostolical origin. Such

is the invitation in the office of the Communion "Lift up your hearts;" and the response, "We lift them up unto the Lord." Such also is the other invitation; "Let us give thanks unto our Lord God;" and the response, "It is meet and right so to do." The latter is found in all the most ancient liturgies; there is no liturgy in which the former does not occur.

Such also is the doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost." This doxology was in use from the earliest times, and is recognized by Justin Martyr, who lived almost within the Apostolic age. It is even recorded that the last prayer of Polycarp, the disciple of St. John, was in these words; "I praise thee, I bless thee, I glorify thee, by the eternal high priest Jesus Christ, thy beloved Son, by whom to thee, together with him, in the Holy Ghost, be glory now and for ever." The Epistle of the Church of Smyrna, which contains the martyr's prayer, concludes in a similar form, "We bid you farewell in our Lord Jesus Christ, with whom be glory to God the Father, and to the Holy Ghost." In the Apostolical constitutions is this doxology; "To thee, O Father, and to thy Son, Christ our Lord, and God and King, and to the Holy Ghost, be glory, praise, majesty, adoration and worship, now and to eternal ages, Amen." If therefore this doxology was introduced upon the occasion of any heresy, it must have been directed against the Cerinthians and Ebionites, who in the age of the Apostles, impugned the Divinity of our Lord. The fact however is that this doxology did not originate in opposition to any heresy whatever, but was always an essential part of Christian worship; as all Christians are baptized in the name of the Father and of the Son, and of the Holy Ghost, they are bound to render to each person divine worship and adoration.

The prayer of oblation of the Christian Sacrifice in the Eucharist is another instance of the conformity of all Chris-

tian Churches. All the ancient liturgies agree almost in the words, entirely in the sense and method, and from this universal agreement it is natural to infer, that this form of prayer was delivered at the first foundation and settlement of the Churches. Even the Church of Rome retains this form, notwithstanding the doctrines of purgatory and transubstantiation might be refuted from it.

There is another proof of this harmony in the office of baptism, in the renunciation of the devil and his works, and in the profession of faith in the Holy Trinity. This form is to be found in the liturgies of all the Churches of Christ throughout the world, almost in the very same words, and is therefore of primitive and Apostolical origin.

Indeed the public worship of God has been conducted according to a set form of prayer in all settled Churches, even from the times before the Christian æra. The ancient Jews had their set forms of prayer, which are good and excellent in themselves, and are deficient only in not being offered through the name of Jesus Christ. Our Lord himself, in the prayer which he recommended to his disciples, offered not words of his own conception, but compiled the prayer from the Jewish Euchologies. The prefatory words, "Our Father, which art in heaven," are the common introduction of the Jewish prayers; and Drusius and Capellus, in their notes upon the place, have shewn the other clauses to be of Jewish origin. Our Lord was far from offering novelty, and he has given an example of the respect which is due to ancient and approved forms of prayer. It might be proved that, many of the offices and institutions of the Church of Christ were in use even before his manifestation. Christianity is not a new invention; it is the perfection and consummation of the ancient religion, and it is the same spirit which has governed the Church of God under the old and under the new covenant.

So strong is the argument from antiquity in favour of preconcerted liturgies: and they are not only ancient, but

1. They are useful and necessary to obviate and prevent all extravagant levities and worse impieties in the public worship of God. The want of them was seen and felt in the great rebellion, when the public prayers were in many places so ridiculous and absurd, as to expose religion to the scorn and contempt of the irreligious.

2. Liturgies are necessary in the public worship of God, that ministers less learned may have a suitable form of devotion provided for them; that the solemn worship and administration of the sacraments may not be left to men of little judgment, and discretion, and that the more learned may be exempted from a temptation to vanity and ostentation.

3. Liturgies are necessary that all the members of the Church may know the condition of public communion, and understand beforehand, what prayers they are to join in. This knowledge can only be obtained by means of a public and prescribed liturgy. No man who has not an implicit faith in the officiating minister, will immediately join in extemporary prayer, without considering whether the prayers are such that he may safely and heartily join in them.*

4. Liturgies are necessary to secure the established doctrine and faith of the

Church. Ministers who conduct the public worship at their own discretion will naturally express their private sentiments in their public prayers. Heresies may thus be propagated with singular facility, and the people will readily acquiesce in the truth of that doctrine which the minister ventures to address in prayer to God. In a prescribed form, care will be taken that the prayers shall correspond with the Articles of Religion, and recommend the belief of them. The ancient liturgies were systems of orthodox divinity, and antidotes to heresy. The liturgy of the Protestant Episcopal Church in the creeds and in the doxologies are a security against Arianism and Socinianism, nor can any heretic join in our offices of prayer and praise, or in our confessions of faith.

In conclusion of this argument it is proper to observe, *first*, The folly of objecting to all prescribed forms of prayer, and of separating from the Church upon account of its using a form of prayer. This objection would call for separation from all Churches since the time of the Apostles, for the injunction in the text was observed by Timothy and all the Bishops of the primitive Church, by causing forms of prayer to be made and composed for the use of their several Churches. The same order has at all times been observed throughout the universal Church, nor has the public worship ever been left to the discretion of the officiating minister. To those therefore who object to set forms of prayer we may answer with the Apostle, 1. Corinthians xi. 16. "We have no such custom nor the Churches of God." If this answer be unsatisfactory, it is the Apostle whose reasoning is fallacious.

When men pretend, that they cannot be edified by set forms of prayer, they declare of themselves, that they are of a different spirit from that which has always animated the Church of Christ, and that they are incapable of worshipping God in the manner of the primitive

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martyrs, and their successors for many ages. This objection would hardly have been made, if men had not been misinformed concerning the gift and spirit of prayer, and led to suppose that it consists not only in holy affections, but in a variety and volubility of words, and therefore that a form is inconsistent with the spirit of prayer. If this supposition were just, neither the Psalms nor the Lord's Prayer could be recited in the spirit of prayer.

Others pretend that they do not object to all forms of prayer, and that they do not disapprove of our liturgy, because it is a liturgy, but because it contains things not agreeable to the word of God. Without asserting that our liturgy is absolutely perfect or incapable of improvement, which would be to call it more than human, it may be and it has been maintained, that there is in it nothing sinful, nothing which can justify separation, nothing which does not admit of candid interpretation. It is an office agreeable to the scriptures and to the primitive liturgies; it is the best liturgy now extant. Moreover if the objection is only against particular passages, why is not the liturgy used in public congregations with the omission of those passages, or why is not a new liturgy substituted in its place? It is plain that the real objection is urged against liturgies

in general, and this objection is contrary to the practice of the universal Church.

2. It may be observed, for the confirmation of our adherence to the Church and to its liturgy, and for our own private consolation, that we worship God in the manner of the primitive Christians, in conformity with the doctrine of the Apostle in the text, and with the practice of the universal Church. The compilers of our liturgy rejected whatever was corrupt, and retained whatever was sound in the preceding liturgies. We have no invocation of angels, but pray to God alone through the only mediator Jesus Christ. We have no fabulous legends, but the pure scriptures read in an excellent order. Our prayers are in a language which all understand. We have the sacraments entire, administered reverently, discreetly, and without pageantry.

Let us be thankful for these benefits; punctual in our attendance upon the public worship and at the table of the Lord; serious, reverent, and devout, and free from that indifference which would render the best liturgies ineffectual. Let our practice correspond with our prayers, and with our character as Christians and members of the Church, and our prayers will be accepted, and bring down a blessing on our Church and Country.

B.

FOR THE CHURCHMAN'S REPOSITORY.

THE STATE OF LITERATURE IN THE UNITED STATES.

THIS subject has lately been agitated among the literati in this country and in Great Britain; and both the British and the Scotch seem to have united in resisting the claims of the United States to literary distinction.—The writer of this pretends not to judge in this dispute, but to be merely a spectator.

Non nostrum tantas componere lites.

But as the result of his observations, he is of opinion, that some truth has been mixed with much error in the representations, which foreigners have made of the low state of learning in this country; while on the other hand the spirit of irritation has sometimes carried our pretensions beyond just bounds.

But that there have been great men in the several departments of science is what no well-informed and unprejudiced mind will deny. And although foreigners, the British especially, have arrogated to themselves the superiority and precedence in all philosophical or mechanical discoveries and improvements, yet many are to be found in England and elsewhere, who admit our claims to priority, and allow us to have made considerable advances in both. But after all, it must be acknowledged, that if we stand foremost in arts and arms, we fall somewhat into the back ground in regard to literature and the sciences. I mean as it respects the general character of the country; for that individuals may be found in every branch of science, capable of rivalling the most celebrated in Europe, is what I am far from being disposed to deny. But the progress of learning and of literary institutions has hardly been commensurate with our advancement on the scale of national importance. Extensive learning has not been so generally diffused, as might have been expected; and to crown the whole, it is not a little doubtful, whether it be on the increase or decline.

For this low ebb, several reasons have been assigned. By some it has been attributed to climate; but by others, with a greater degree of probability, to the infancy of the settlement of the country by Europeans, and the character of its first settlers, who were chiefly adventurers, whose pursuits were mostly agricultural and commercial, and their religious opinions and daily occupations, though not positively hostile, were by no means decidedly favourable to literary improvement. To which may be added, the state of the religious and political sentiments of the early emigrants, which was very unsettled, and continued so, till after the revolution. An unceasing irritation, produced by conflicting opinions, tended not only to divert from but in a degree to unfit the mind for the pursuit

of moral or physical science; while commercial, political and religious speculations occupied almost exclusively the attention of the best informed and most influential characters. We are hardly removed at a sufficient distance from the feelings and habits of our ancestors, or recovered from the shock of the revolution in this country, and in France, nor from that of the late war with Great Britain, enough to engage in philosophical enquiries and develop the genius and taste of our citizens.

But one thing is certain, the influence of which will always be felt, so long as it continues, and that is, no effectual provision for learning is made by the constitution or by the civil or ecclesiastical institutions of the country. Colleges and seminaries, theological and literary, may be established and richly endowed, but provision for the support of learning will still be defective; some further encouragement will be necessary; provision must be made for its support, or learning will but serve to increase the embarrassments and the wretchedness of those, who devote themselves to it. The professions, it will be said, present sufficient openings for learned men. But it should be recollected, that those, who engage in the learned professions, after struggling with many difficulties in obtaining an education, are obliged to enter immediately on the active and exclusive discharge of their professional labours and seldom find leisure for literary pursuits. They often find themselves under the necessity of commencing the practical, before they have thoroughly studied the theoretical part of their profession. It is besides to be recollected, that all the learned professions are exclusively beholden to popular favour. Learned men are obliged to bring their stores to a market, where the purchasers know nothing about the value of them. The pettifogger, who is acquainted with the little tricks and quirks of law, usually obtains a larger share of

practice, than the most thorough and skilful jurist; the demagogue easily gains the preference to the soundest statesman, and the quack, the mountebank, or the vilest Indian pretender to miraculous healing is often more greedily sought after, than the most learned and the most experienced practitioner in surgery and medicine. In theology, the case is, if possible, still worse. Here learning in a preacher is in less estimation, than a talent for amusing and entertaining; and in most of our country-towns a very unequal contest is carried on between the regularly educated Clergyman, and some ignorant pretender to supernatural gifts, in which the latter seldom fails of obtaining the victory by popular acclamation. The country Clergyman has many other avocations, of a very imperious nature beside parochial, which are unfavourable to extensive literary acquirements.

Hence the learned professions, as they are termed, seldom afford effectual encouragement to abstract science, or solid learning. That they *ought* to do so is true; but that *they do not* is also true; and this is owing to the circumstances before mentioned, over which the friends of science can have no control.

Republics are often said to be unfavourable to literature. This is not invariably true, as the republics of Venice and Genoa are honorable examples to the contrary. In the fine arts and embellishments of life, they were by no means behind their cotemporaries. This may have been owing in some degree to the peculiar structure of those republics, which in many of its features differed materially from ours. They were highly aristocratic, while ours approximates more nearly to a democratic or popular form; and what bearing the peculiar structure of ours may have on learning or the fine arts, time must determine.

The chief design of republican forms of government is to level distinctions, and to remove all unnecessary burdens and

restrictions. The chief objects aimed at, are economy, freedom and equality; the last and most remote are fame, power and aggrandizement; and the latter interfere too much with the former to enter into the calculation, or to be provided for at the formation of free governments. Amid the rapidity, with which they are formed, and the anxiety usually manifested to be relieved from needless burdens, the great interests of letters are apt to be overlooked. It is not always duly considered, that there is danger in avoiding a supposed inconvenience, of incurring a positive evil, and in aiming at certain advantages, of overbalancing them by much more serious detriments. In escaping from the grievous impositions and expensive establishments of the antient institutions of the civilized world, there was danger of suffering the more intolerable impositions of arbitrary will, popular caprice, and savage ignorance; and exchanging the tyranny of a despot for the infinitely worse tyranny of the multitude. This was exemplified by a pious Divine, who fled to this country from the persecution of the Church of England. He had not been long a resident in this land of liberty, before he discovered his mistake and lamented his exchange. "He had been offended in England, he observed, at the government of *"My Lord Bishop,"* but he had found that of *"My Lords Brethren"* to be far more imperious and intolerable. There is danger of extremes; and unrestrained freedom is licentiousness, which is the worst of tyranny. The tendencies of despotic and oligarchal governments are opposite. The former secures at least order and refinement among a certain portion of the community: while the unavoidable tendency of oligarchies is to disorder, and savage barbarism.

By applying these observations, if they are correct, to our own government, persons of discernment, may, by perceiving its approximation to either of these ex-

tremes, be able to perceive its present and future bearing on the interests of literature. Our government has been evidently framed with a single eye to the relief of our citizens from all the evils of existing governments in Europe, and to the attainment of the leading objects of republics, economy, freedom and equality. All distinctions are of course regarded with a jealousy, which learning hardly escapes, and which commences even in our schools; so that it becomes sometimes almost unsafe for a boy to engage in the study of the learned languages at a public, or what is termed a town school. To be destitute of the ordinary attainments, which are necessary to transact customary business, is inconvenient and disreputable; but any advance beyond, as it is seldom required, is rarely to be found; the appearance of it is deemed pedantic; the demand for it seldom extends beyond the usual requirements of a superficial education; and in the cabinet, the pulpit, or at the bar, in the forum and the field, those studies are exclusively pursued, which qualify for immediate usefulness.

Where then are the fine arts or the abstruse sciences to look for patrons and protectors? Surely not among men in active business; for they have seldom leisure, and but rarely taste; and it can hardly be expected, that patriotism enough will be found to engage in literary pursuits merely for the purpose of raising the reputation of a nation, unambitious of literary fame, and of course disinclined to reward literary merit. Antiently the motto was, "*cedant arma togæ*;" here the rule is reversed; military prowess bears off the palm of public favour; and is rewarded with fat sinecures, badges of distinction, and civic feasts; while he, who has no pretensions to public favour, but solid learning, is consigned to obscurity, and doomed to languish under all the evils of penury and contempt. With every recommendation on the score of learning and morals, he is viewed with contempt in pres-

ence of the laurelled hero, whose whole stock of knowledge may be confined to military tactics; and whose principles and practices are at war with the best interests of society.

But when science, thus disparaged, looks for protection to our wealthy merchants, as her last refuge, she too often meets with an indignant frown, and is repelled with chilling apathy. Before them she spreads her rich merchandize in vain; the unlettered merchant looks upon them, as the Jewish pawn-broker does upon jewels, which are to be kept out of sight in the strong-box, till redeemed at a large advance, or sold for the most they will fetch.

Our merchants generally want leisure and taste for reading. To buy books is frequently regarded by them, as mere waste of money. Hence books among the parsimonious constitute no part of the domestic establishment, while among the more liberal, the cellar is much better furnished, than the library. If a rich merchant is ever disposed to read, he borrows a book of his neighbour, commonly of the poor Clergyman, of whose extravagance and folly in buying such trash he is perpetually complaining.

Under such discouragements, it is not to be wondered at, that original works of great magnitude should not be undertaken in this country. But the republication of most of the works of celebrity in the several departments of science, is a proof, that we are by no means entirely destitute of taste and talents. Some of the most elaborate of the European publications have been read, commented upon and corrected in this country; and here were some of their most celebrated artists born and educated. But the low state of learning in general and the paucity of learned men are facts, which must be admitted, and form a just subject of reproach; while the discouragements to literature, now enumerated are already sensibly felt, and are pregnant with evils, which unless timely prevented, will shortly become extensive and alarming.

SOPHOCLES.

MISCELLANY.

EXCERPTA.

From the Sermons of Rev Jeremiah Seed

OTHER men's follies and vices are always insupportable to those, who are wholly devoted to their own. The fuller of imperfections any man is, the less able is he to bear with the imperfections of his fellow creatures. True religion, *solid* virtue is not easily provoked, but when provoked is easy to be entreated, knows how to connive at little follies, and to pardon even considerable errors. Whereas, false virtue is peevish, exceptionous, magisterial, hating to be put out of its own way, disconcerted with trifles, and unhinged by solid misfortunes.

MEN had rather be thought vicious, than ridiculous; they can bear you should *hate* them for their *vices*, but they cannot bear you should ridicule them for their follies.

It is true, several books have appeared, which without disguise have attacked the Christian religion. But what reception have they met with? Why they remind us of those bodies, which sometimes make their appearance on the theatre of nature: nobody knew from what quarter they came, and in a little time, nobody knew, whither they were gone.

ALL the knowledge in the world, all the dry abstracted reasonings will signify little, till our affections are engaged and interested on the side of virtue. Our principles will only float useless in the head, till the *heart*, out of which are the issues of life, is warmed by them.—A settled, animated resolution to serve God, and nothing else, will overlook little difficulties, and *charge* through great ones. A man of large compass of thought, shall be able to define the nature, state the measures, and demonstrate the rea-

sonableness of each virtue; in the mean time, he shall content himself with the barren demonstration, leaving the practice to others. On the other hand, an ignorant peasant, who knows not what a demonstration or a definition means, shall discharge every duty, which the other can demonstrate, through an affectionate relish for goodness, and from what is generally the best casuist, AN HONEST HEART.—Let a man be ever so dull, if he keeps his eye fixed and intent upon that great point, *everlasting bliss*, he will have light enough to direct him to Heaven. The fewer ideas he has, the more he may attend to that most noble idea of all,—that of eternal glory.

EVERY man, like the prophet Jonah, for the time he is angry, thinks, that he does well to be angry.—Cartesius says justly, that a man should forearm himself with this settled perswasion, that during the commotion of his blood and spirits, what is offered to his imagination in favour of his predominant passion, tends only to deceive his reason.—He that earnestly wishes a thing were lawful, has half consented, that it is so. Several salvos are made, and the thing is executed.—I question if men are so often guilty of dishonesty between man and man, as they are of inward dishonesty and unfair dealing in their intercourse with themselves. Our affections deceive more than sophistry. To form clear and distinct notions of virtue and vice in general, is an easy matter; but to form just ideas of ourselves, whether we are guilty of such a vice, or endued with such a virtue, is a work of some difficulty.

THE law of God will never be uppermost in our hearts, till we have acquired a *relish* for it; and this is to be contracted, just as it is for certain kinds of

food, by using ourselves to them.—By a custom of doing a good action, we shall learn an easy manner of doing them; and an easy manner of doing them will ripen into love for them, till we “hunger and thirst after righteousness.”—

But what we do, we must do quickly. If our reason, that sun, which God has lighted up, does not dispel the mists and fogs of vice, before the noon of life, it is generally overcast for the whole day.—When vices of a deeper dye have once penetrated into the substance, and given a thorough tincture to the soul, it seldom recovers its native and unsullied pureness. It seldom becomes white, as wool, when its sins have been red, as scarlet.

THE man, who, though generally intent on great matters, can yet occasionally condescend to little things without making himself little, singular in nothing, but goodness, and uncomplaining in nothing, but vice;—the man, who is in all things, like unto us, sin only excepted, takes the most effectual method of making us like unto him in virtue.

SINGULARITY in matters of no moment discredits a man's virtues, and disqualifies him from being useful in affairs of consequence.

WHICH of the two is the most pitiable object; he, who begs at other men's doors his daily bread; or he, who goes thither to beg his daily happiness, being too poor to furnish his own entertainment? He, whose company is an insupportable burden to himself, is very much obliged to the good nature and easiness of his companions, at its not being an insupportable burden to them too.

THERE is such a principle of activity in human nature, that there is no great danger, that we should fall into a habit of doing *just nothing at all*. The great hazard is, that we should contract a habit of *doing nothing to the purpose*. N.

An account of the principal versions and most celebrated and authentic manuscripts of the Holy Scriptures.

THE book containing the holy scriptures is called the Bible, and is derived from a Greek word, which signifies The book; it being “the book of books,” or the chief or most excellent book. It is also called “The scriptures,” i.e. The writings;—being thus designated by way of eminence, because superior in importance to all others.

The Bible is divided into two parts called the Old and New Testaments. The word Testament is equivalent to Covenant; and is used to express the mode of intercourse between God and man, as contained in the dispensations of Moses and Jesus Christ.

The Jews again divided the Old Testament into three parts—the *law*,—the *prophets*,—and the *hagiographa*. The *law* is contained in the Pentateuch or the five books of Moses; the *prophets* are contained at the the close of the volume and are divided into “the greater and the less;” the *hagiographa* or holy writings are nine in number;—1, Job; 2, the Psalter, divided into five parts; 3, Proverbs; 4, Ecclesiastes; 5, Solomon's Song; 6, Daniel; 7, the two books of Chronicles, which make but one in Hebrew; 8, the first and second book of Ezdras, (or Ezra and Nehemiah) of which the Hebrews make but one; 9, Esther—St. Jerom adds, that some reckon the books of the hagiographa to be eleven, including Ruth and Lamentations, as distinct books.

The Pentateuch was the first and chief book of the Jews and was equally acknowledged both by Jews and Samaritans. The latter was an antient sect among the Jews; which separated from them in the time of Rehoboam, the son of Solomon. The tribe of Judah, or the proper Jews adhered to Rehoboam; but the ten tribes, as they were called, separated under Jeroboam, and retained their antient name, “the Israelites.”—They afterward intermingled with the

Babylonians, Cutheans and other idolaters. But from the period of their separation, there was a perpetual enmity between the Jews and Samaritans, or Israelites.

This schism in the Jewish Church occasioned a dispute similar to that, which now exists between the Eastern and Western sections of the Christian Church, viz. Which was the true Church, and which was the most pure and authentic? The Samaritans had a copy of the Pentateuch only, and disowned all the other books of the Old Testament. Their copy of the Pentateuch differed in some respects from that of the Jews, and was written in different characters, commonly called the Samaritan. The point of preference as to purity, antiquity, &c. of the two Pentateuchs is a matter of dispute among the learned.

One particular passage (Deuteronomy xxvii. 4,) is asserted by each to have been corrupted by the other. The learned are divided on this subject; but Bishop Kennicott gives very weighty reasons for thinking that the true reading is "Gerizim" according to the Samaritan and not "Ebal" as it is in our version, which follows the Jewish. There are some other points of difference, and the same learned Prelate thinks, that both these Versions are necessary to explain each other.

The most antient manuscripts of the Hebrew Bible were written between the years 900 and 1100; but they were no doubt transcribed from others of a more antient date. The manuscript preserved in the Bodleian library is about eight hundred years old. Another MS. not less antient is preserved in the Cæsarian library at Vienna. Dr. Kennicott informs us, that almost all the MSS. of the Old Testament, which are known at present were written between the years 1000 and 1457; and hence he infers, that all the MSS. written before the years 700 or 800, were destroyed by some decree of the Jewish Senate, on

account of their many differences from the copies, then declared genuine. This circumstance is also alleged by Walton, as the reason, why we have so few copies of the age of six hundred years, and why even the copies of seven hundred or eight hundred years are very rare.

There have been found about four hundred and forty different manuscripts of the Old Testament, in whole or in different parts; which is three times the number of the copies of the New Testament, that have ever been discovered.

The latter Jews manifested peculiar care and fidelity in their manuscript copies of the Bible. Of this the *masoretic* labours afford a favourable specimen. This Herculean labour was performed by the learned Rabbins to secure the sacred text from additions or corruptions. "Their work regards merely the letter of the Hebrew text; in which they have first fixed the true reading, as well as the right method of writing and pronouncing, by vowels, pauses and accents; they have secondly, numbered, not only the chapters and sections, but the verses, words and letters of the text. The *masora* is called by the Jews the hedge or fence of the law, because this enumeration of the verses, &c. is a means of preserving it from being corrupted and altered. They have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text;—such as the different size of the letters, their various positions, inversions, &c. and they have been fruitful in finding out reasons for these irregularities and mysteries in them."

"The text of the sacred books was originally written without any breaks or divisions into chapters or verses, or even into words; so that a whole book in the antient manner was but one continued word." Hence there was much room for the exercise of learning and discretion in separating this mass of letters into words, words into sentences, and sentences into periods, or suitable portions

to make out a rational and consistent idea. "In regard therefore the sacred writings had undergone a great number of alterations, whence various readings had arisen, and the original was become much mangled and disfigured, the Jews had recourse to a *canon*, which they judged infallible, to fix and ascertain the Hebrew text; and this rule they call *masora*, tradition; as if this critique were nothing but a tradition, which they had received from their forefathers. Accordingly they say, that when God gave the law to Moses at Mount Sinai, he taught them first the true reading of it, and secondly, its true interpretation; and that both these were handed down by oral tradition from generation to generation, till at length they were committed to writing. The former of these, viz. the true reading is the subject of the *masora*; the latter or true interpretation, that of the *mishna* and *gemara*.

According to Elias Levita, they were the Jews of a famous school at Tiberias, about five hundred years before Christ, who composed or at least began the *masora*; whence they are called *masorites* and masoretic doctors. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it; and which serve for vowels.

Thus we see the exceedingly great care of the Jews to preserve the integrity of the sacred text. But when this caution first began is a matter of extreme uncertainty. Some suppose it to have commenced in the third, and others not till the eighth or ninth century.

The religion of the Jews depended much on memory and oral tradition. The Jewish ritual was preserved by the priesthood; and the moral law, together with the religious ceremonies generally were transmitted from one generation to another by oral instruction. The Jews were commanded to teach them to their children, and their children's children to the latest generation. Thus although verbal alterations might be occa-

sionally made in the Jewish ritual, yet the substance, as to doctrines and ceremonies would always remain unchanged. The unity and spirituality of God, the worship, which was due to him, the promised Messiah, and the duties enjoined by the decalogue, were points, which were most essential but which depended but little on masoretical calculations:—they were doctrines and duties, which would not be easily lost or mistaken by the alteration of a word or the omission of a letter.

One fact in the history of the sacred writings deserves particular attention; and that is the finding of the book of the law by Hilkiah, the High Priest in the reign of Josiah. "The original of the Pentateuch had been carefully preserved in the side of the ark, and had been probably introduced with the ark into the temple at Jerusalem. After having been concealed in the dangerous days of the idolatrous Kings of Judah, and particularly in the impious reigns of Manassah and Ammon, it was found in the days of Josiah, the succeeding Prince, by Hilkiah the Priest, in the temple. Prideaux says, that during the preceding reigns, the book of the law was so destroyed and lost, that besides this copy of it, there was no other to be obtained. To this purpose he adds, that the surprize manifested by Hilkiah on the discovery of it, and the grief expressed by Josiah, when he heard it read, plainly shew, that none of them had seen it before. Upon this the pious King ordered the copies to be written out from this original, and to be dispersed among the people, (2 Kings xxii. 8, 13.—2 Chronicles xxxiv.) On the other hand, Dr. Kennicott supposes, that long before this time, there were several copies of the law in Israel, during the separation of the ten tribes, and that there were some copies of it likewise among the tribes of Judah and Benjamin, particularly in the hands of the prophets, priests and Levites; and that by the in-

struction and authority of these MSS. the various services in the temple were regulated, during the reigns of the good Kings of Judah. He adds, that the surprise expressed by Josiah and the people, at his reading the copy found by Hilkiah may be accounted for by adverting to the history of the preceding reigns, and by recollecting what an idolatrous King Manassah had been for fifty-five years, and that he wanted neither power nor inclination to destroy the copies of the law if they had not been secreted by the servants of God. The law after being so long concealed would be unknown almost to all the Jews, and thus the solemn reading of it by Josiah would awaken his own and the people's earnest attention; more especially as the copy produced was probably the original, written by Moses. From this time copies of the law were extensively multiplied among the people, and though within a few years, the autograph or original copy of the law was burnt with the city and temple by the Babylonians, yet many copies of the law and the prophets, and of all the other sacred writings, were circulated in the hands of private persons, who carried them with them into their captivity."

From documents thus preserved, it is generally supposed, that the sacred canon of the Old Testament was formed by Ezra and Father Simon. These great and pious men probably collated the Pentateuch by the best authorities, and formed the history of Moses, Joshua, the Judges, and the Kings of Israel and Judah from authentic documents, which existed in their day.

From a copy of the Canon, thus collected by them, sprang the famous *Septuagint translation*. This was a version made from the Hebrew into Greek for the convenience of the Grecian Jews in Alexandria. It was fabulously reported

to have been made by six doctors, chosen out of each tribe, which made in the whole the number seventy-two; and that each of these translated the whole bible by himself in a separate cell; and when they compared their labours together, it appeared that their translations corresponded word for word and letter for letter. But this account is justly rejected, as fabulous; and it has been since proved, that this version was made by Jews, living at Alexandria for the use of themselves and many thousands of their brethren, who were then settled in Egypt, and who, living among the Greeks, generally used the Greek language. And it has been also proved, that the whole Hebrew bible was not translated into Greek at once, but that different parts were translated at different times: that the Pentateuch was translated first, about two hundred and eighty-five years before Christ, that only the Pentateuch was read in the synagogues, till about one hundred and seventy years before Christ, when Antiochus Epiphanes, their cruel persecutor forbade them to recite any part of the law; that soon after this prohibition, the Jews translated into Greek, Isaiah, and the following prophets for the use of the temple at Heliopolis, and the Alexandrian Synagogues; and that the other books were translated afterwards with different degrees of skill and care at various times and by various persons.

The Septuagint was most probably the version used by our Saviour and his Apostles. The greater part of the passages, quoted by them, correspond with this, which differ from our present version. It has various readings, and in many interesting passages it differs from our present version. It contains one whole psalm, not to be found in the latter; and additional passages in other portions of the psalms.

N.

(TO BE CONTINUED.)

There is a very interesting review of the "Memoirs, illustrative of the life and writings of John Evelyn, Esq. F. R. S. &c." in the *London Quarterly Review* for April, 1818 — Evelyn was a man of most excellent character, and lived during one of the most eventful scenes in the history of Great Britain,—the martyrdom of Charles I. the Usurpation of Oliver Cromwell, and the Restoration of Charles II. — The following brief account of his life, and description of the character of the times, in which he lived, is selected from the *Review* and *Lempriere's Classical Dictionary*.

JOHN EVELYN, a learned writer, descended of an antient and respectable family, was born at Wotton, in Surry, 31st October, 1620. He left England in 1644 to travel for the purpose of enlarging his mind by observations on the manners and habits of various countries, and acquiring such general knowledge, as was best calculated to extend his sphere of usefulness. Evelyn lost his mother when he was fifteen; and his father about six years after. "My father, says he, retained his senses and piety to the last, which he most tenderly expressed in blessing us, whom he now left to the world, and the worst of times, while he was taken from the evil to come. Thus we were bereft of our parents in a period, when we most of all stood in need of their counsel and assistance, especially myself of a raw, vain, uncertain and very unwary inclination; but so it pleased God to make trial of my conduct in a conjuncture of the greatest and most prodigious hazard that ever the youth of England saw. If I did not, amidst all this, peach my liberty, nor my virtue, with the rest who made shipwreck of both, it was more the infinite goodness and mercy of God than the least discretion of mine own, who now thought of nothing but the pursuit of vanity, and the confused imaginations of young men. The signs of the times were then too evident to be mistaken; the palace at Lambeth had been assaulted by a rabble; and libels and invectives scattered about the streets 'to the reproach of government and the fermentation of our since distractions.' Evelyn had been present

at Strafford's trial, where 'the lords and commons, together with the king, queen, prince, and flower of the noblesse, were spectators and auditors of the greatest malice and the greatest innocency that ever met before so illustrious an assembly,' and he had seen 'the fatal stroke which severed from its shoulders the wisest head in England—to such exorbitancy were things arrived:' he now therefore determined to absent himself from a state of things which 'gave umbrage' (fearful suspicion) 'to wiser than himself that the calamities of England were but yet in their infancy.'"

He was active in the restoration and sustained high and important offices afterwards in the administration. This great and good man died in the eighty-sixth year of his age, and was interred at Wotton in a stone coffin, over which was this inscription. "That living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he desired might thus be communicated,—that all is vanity, which is not honest, and that there is no solid wisdom, but in real piety."

It was a happy addition to the virtues and extensive powers of mind, which he possessed, that he was in easy and independent circumstances, which left him no wish unsatisfied, which a man of worth and virtue could form. His library was large and selected; his grounds and gardens were neatly cultivated, and adorned with all the embellishments of nature and art, which his fertile genius could suggest; and among his friends he could number the greatest, and most ingenious and learned men of the times. "It may be remarked of him," says Mr. Walpole, "that the worst to be said of him is, that he knew more than he always communicated. His life was a course of enquiry, study, curiosity, instruction and benevolence. The works of the Creator, and the mimic labours of the creature were all objects of his pursuit. He adored from examination, was a cour-

tier, that flattered only by informing his Prince, and was really "the neighbour" of the gospel, for there was no man, that might not be the better for him." He promoted the royal society, he obtained the Arundelian marbles for the University of Oxford, and he proposed to Mr. Boyle the erection of a philosophical College for retired and speculative persons, and he had the honesty to write in defence of active life against Mr. Mackenzie's essay on solitude. He knew, that retirement in his own hands was industry and benefit to mankind; in those of others laziness and inutility.

From his interesting memoirs, we select the following picture of the times, in which he lived—It is introduced in the Quarterly Review in the following manner—

Fanaticism was triumphant in this poor country when Evelyn took possession of his delightful retreat: insanity and roguery are natural allies, and in the game which was then played in political life, knaves were the best cards in the pack. Fortunately for the family at Sayes Court they were not troubled by a fanatical minister. 'The present incumbent,' says Evelyn, 'was somewhat of the Independent, yet he ordinarily preached sound doctrine, and was a peaceable man, which was an extraordinary felicity in this age.' Now and then too an orthodox man got into the pulpit. Upon occasions on which the minister durst not officiate according to the form and usage of the Church of England, such as christenings and churchings, Mr. Evelyn had the ceremony performed in his own house by one of the silenced clergy; and when in the progress of fanatical intolerance all forms were prohibited, and most of the preachers were usurpers, 'I seldom,' he says, 'went to church on solemn feasts, but rather went to London, where some of the orthodox sequestered divines did privately use the Common Prayer, administer Sacraments, &c. or else I procured one to officiate in my own house.' It is remarkable that the Directory, of which so many thousands must have been printed, should be at this time so uncommon a book that few persons, perhaps even among those who spend their life with books, have ever seen it. 'On

Sunday afternoon he frequently stayed at home to catechize and instruct his family, those exercises universally ceasing in the parish churches, so as people had no principles, and grew very ignorant of even the common points of Christianity, all devotion being now placed in hearing sermons and discourses of speculative and notional things.' The following extracts show strikingly the spirit of those unhappy times.

"4th Dec. Going this day to our Church I was surprised to see a tradesman, a mechanic, step up; I was resolved yet to stay and see what he would make of it. His text was from 2 Samuel, "And Benaiah went downe also and slew a lion in the midst of a pit in the time of snowe;" the purport was, that no danger was to be thought difficult when God called for the shedding of blood, inferring that now the Saints were called to destroy temporal governments, with such stuff; so dangerous a crisis were things come to."

"7th. This day came forth the Protector's Edict or Proclamation, prohibiting all ministers of the Church of England from preaching or teaching any scholes, in which he imitated the Apostate Julian; with the decimation of all the royal parties revenues thro England."

"Now were the Jews admitted.

"25th. There was no more notice taken of Christmas day in Churches.

"I went to London where Dr. Wild preached the funeral sermon of Preaching, this being the last day, after which Cromwell's proclamation was to take place, that none of the Church of England should dare either to preach or administer Sacraments, teach schoole, &c. on paine of imprisonment or exile. This was the mournfullest day that in my life I had seene, or the Church of England herselfe since the Reformation; to the greate rejoicing of Papists and Presbyterians. So pathetic was his discourse that it drew many tears from the auditory. Myself, wife, and some of our family received the Communion; God make me thankfull who hath hitherto provided for us the food of our soules as well as bodies! The Lord Jesus pity our distressed Church, and bring back the captivity of Sion!"

"I went to London to receive the B. Sacrament, the first time the Church of England was reduced to a chamber and conventicle, so sharpe was the persecution. The Parish Churches were filled

with Sectaries of all sorts, blasphemous and ignorant mechanics usurping the pulpets every where. Dr. Wild preached in a private house in Fleet-Street, where we had a greate meetin of zealous Christians, who were generally much more devout and religious than in our greatest prosperity."

"2d Nov. There was now nothing practical preached or that pressed reformation of life, but high and speculative points and straines that few understood, which left people very ignorant and of no steady principles, the source of all our sects and divisions, for there was very much envy and uncharity in the world! God of his mercy amend it! Now indeed that I went at all to church whilst these usurpers possessed the pulpets, was that I might not be suspected for a Papist, and that though the Minister was Presbyterianly affected, he yet was as I understood duly ordained and preached sound doctrine after their way, and besides was an humble, harmlesse and peaceable man."

"6th Aug. Our Vicar declaimed against the folly of a sort of enthusiasts and desperate zealots, called the *Fifth Monarchy Men*, pretending to set up the kingdome of Christ with the sword. To this passe was this age arrived when we had no King in Israel."

"25th Dec. I went to London with my wife, to celebrate Christmas Day, Mr. Gunning preaching in Exeter Chapell. Sermon ended, as he was giving us the holy sacrament the chapell was surrounded with souldiers, and all the communicants and assembly were surprized

and kept prisoners by them, some in the house, others carried away. It fell to my share to be confined to a room in the house, where yet I was permitted to dine with the master of it, the Countesse of Dorset, Lady Hatton, and some others of quality who invited me. In the afternoon came Col. Whaly, Goffe, and others from Whitehall to examine us one by one; some they committed to the Marshall, some to prison. When I came before them they took my name and abode, examined me why, contrarie to an ordinance made that none should any longer observe the superstitious time of the Nativity (so esteemed by them,) I durst offend, and particularly be at Common Prayers, which they told me was but the masse in English, and particularly pray for Charles Steuart, for which we had no Scripture; I told them we did not pray for Charles Steuart, but for all Christian Kings, Princes, and Governors.

They replied, in so doing we praied for the K. of Spaine too, who was their enemie and a papist, with other frivolous and insnaring questions and much threatening. and finding no colour to detain me, they dismissed me with much pity of my ignorance. These were men of high flight and above ordinances, and spake spiteful things of our Lord's Nativity. As we went up to receive the sacrament the miscreants held their muskets against us as if they would have shot us at the altar, but yet suffering us to finish the office, perhaps not having instructions what to do in case they found us in that action." pp. 22, 23, & 24.

DOMESTIC RELIGIOUS INTELLIGENCE.

The following Circular, on the subject of a missionary society, has been published by direction of a Convention of the Episcopal Church of Massachusetts, assembled at Hanover, November 17, 1819.

CIRCULAR.

TO THE

Protestant Episcopal Churches

IN THE

State of Massachusetts, Greeting.

BRETHREN,

AN act passed the General Court of this Commonwealth, A. D. 1816, incorporating certain persons, therein

named, under the title of The Massachusetts Episcopal Missionary Society. The object of this association was to obtain means for the support of missionaries, to supply destitute Churches in this State. Particular circumstances, auspicious to the liberal endowment of such an association, rendered the attainment of a Charter at that time highly expedient, which still operate as one among many inducements for its continuance. This society has hitherto lain dormant, in consequence, as is presumed, of not being

generally known; and therefore destitute of funds sufficient to carry it into operation.

This society became a subject of deliberation at a convention, holden at Salem, A. D. 1818; and again at a subsequent convention, holden at Haverover, Massachusetts, 1819; when its merits were discussed, and the subject referred by the latter convention to the standing committee of this state, who were directed to promulgate the existence and the objects of the society, and to take measures for carrying it into effect.

In conformity with this vote, the Standing Committee, being duly convened at Salem on 5th January, 1820, voted to address the Churches at large and invite their attention to this important object.

They beg leave to express it, as their deliberate conviction, that the peculiar state of the times demands peculiar activity and zeal from the friends of the Protestant Episcopal Church. The set time to favour our spiritual Zion seems to be rapidly approaching; and the combined efforts of all her friends are requisite to make her claims to respect and attention more generally known. Amid the efforts, which are made by all sects of Christians, to promote their peculiarities, and the eager inquiries after the "old paths" and "the good way," which are frequently made, it would be unpardonable negligence on the part of Episcopalians, to refuse to contribute to the general extension of religious knowledge, and make known the excellent features of the Episcopal Church, and its strong claims to the attention and assent of the Christian public.

Blessed with a form of government truly apostolic, and with a liturgy breathing the purest and most fervent devotion; enjoying a mode of discipline mild, but energetic, and a code of regulations calculated to secure to ministers and people the full enjoyment of their

rights and privileges, and to promote peace, order, and brotherly love; catholic in the terms of communion, cheerfully embracing all, "who live godly in Christ Jesus," and thus affording, as we think, the most effectual remedy to the manifold and great evils, which now disfigure and endanger this section of the Christian world,—we cannot but think, that the Protestant Episcopal Church needs only to be known in order to be admired; and that its wider extent will be hailed as a public blessing, by all friends to sound faith and enlightened piety, to good morals and social happiness.

The Missionary Society presents to Episcopalians a rallying point, around which they may assemble, and combine their exertions; and if furnished with suitable means, must, under divine guidance, be instrumental in enlarging the borders of the Redeemer's kingdom, and in causing this once "*dreary wilderness to blossom like the rose.*" The wealthy, by contributing a portion of the abundance with which God hath blessed them; and the poor, by throwing in their mite, may render this a rich fountain, from which streams will flow to make glad the city of God; and their pious oblations will thus be received back again, increased an hundred fold, in the richest of spiritual blessings, conferred on themselves and their posterity.

The Standing Committee beg leave to suggest, as a consideration which should awaken and animate the members of our communion to the object here presented, that several churches have recently been organized, the members of which are desirous even to importunity of obtaining the aid of missionary labours; and that respectable individuals are prepared to unite, and conform to the rites of the Episcopal Church, whenever sufficient encouragement can be given of occasional aid from the same source. These small associations may soon increase into large and flourishing church-

es, and contribute their aid to the general good.

The Committee therefore earnestly solicit the attention of their brethren to this important object; and exhort them to enter into this common bond of union, as well to avoid singularity, as for self-defence. Similar societies have been formed in almost every section of the Union; and the numerous combinations, formed by Christians of all other denominations, may be regarded in a certain degree as an organized opposition, to be dreaded by Episcopalians more on account of their present dispersed condition, than any other cause. But these combinations of other Christians teach us an important lesson; they point out the policy, and at the same time show the expediency, and sanction the propriety, of a union among ourselves, for the sake of propagating more extensively those principles, which we deem sacred, and grounded on the oracles of God.

The subject assumes additional importance from the portentous aspect of the times. When we look around, and behold the prevalence of the strangest delusions, and the gross darkness which covers the people, and the attendant evils of bigotry and intolerance, on the one side; and the bold, unsparing hand of free speculation, unrestrained by reverence for the sacred scriptures, or by any regard to consequences, on the other, we confess ourselves unable to perceive where these two diverging lines are to terminate, short of open infidelity, or of the most degrading superstition. Amid this threatened deluge, we fly to the Church, as the only ark of safety; and fervently supplicate the Great Head of it graciously to interpose; to stay the hand of the destroying angel; to arrest the progress of these evils, and so to unite the discordant members of his Church together, as that there may be but one fold and one shepherd.

The journals of the General Convention of the Episcopal Church in the United States, are much too limited in their circulation. Very few of the Laity, have an opportunity to read them. Yet the contents are as important to them, as to the Clergy. We should not resort to them so much from want of other matter, as for the purpose of gratifying the wishes of many of our communion. We commence in this number the report of the Committee on the state of the Church; and propose to give occasionally such abstracts of the Journals, as our limits may admit, and as shall comport with the wishes of our subscribers.

We find by calculation that there are in New England, somewhere about an hundred and twenty Episcopal Churches and about sixty instituted Rectors—besides Deacons and Lay Readers.

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REPORT.

THE house of clerical and lay deputies, in compliance with the 45th canon, have taken a general view of the state of the church and offer to the house of bishops the result of their inquiries, respectfully requesting that venerable body to draw up and cause to be published, a pastoral letter to the members of the church.

MAINE.

THE church in the state of Maine, which, for many years had become greatly depressed and almost extinct, has, within a few years assumed a more flourishing aspect. It consists of two congregations—the one in Gardiner, the other in Portland. Both of the congregations are supplied with pastors, whose labours have succeeded to the extent of the rational expectations of the friends of the church. Rev. G. W. Olney is the rector of Christ church, Gardiner; and Rev. P. S. Ten Broeck, of St. Paul's church, Portland.

Agreeably to the recommendation of the Right Rev. bishop Griswold, a convention of delegates from those churches was held in Brunswick, on the 3d day of May, 1820, at which time, they acceded to the constitution of the Protestant Episcopal Church in the United States of America, and elected delegates to the general convention. They are again annexed to the eastern diocese.

NEW HAMPSHIRE.

THERE are nine Episcopal churches in this state. St. John's church in Portsmouth, of which the Rev. Charles Burroughs is rector, has eighty families, eighty communicants, and about seventy catechumens. Trinity church in Holderness, of which the Rev. Robert Fowle is rector, has about thirty families.— Union church in Claremont, of which the Rev. James B. Howe has recently been instituted rector, in the place of the Rev. Mr. Barbour who has left the church, reports ninety-five communicants and seventy catechumens. Major Ashley of that town lately left to the church a legacy, which will probably yield an annual income of seven hundred dollars. Another Episcopal society has been formed in the village of Claremont, and they have purchased a meeting house for a place of worship. This society is associated with Union church, and the Rev. J. B. Howe officiates for them every third Sunday. The Episcopal church in Cornish, contains about twenty families. The Rev. George Leonard has been chosen its rector, and officiates for them every third Sunday. St. Thomas's church at Concord, was organized in March, 1818, and has thirteen families, and ten communicants. Christ's church at Bradford, was organized in July, 1817, and contains ten families, and reports thirty-seven baptisms. St. Peter's church, Drewsville, has been formed three years, has an annual income of one hundred and thirty dollars from church property, and has ten families, who propose soon to erect a chapel. Christ's church at Hopkinton, has twenty families. In the vacant churches of this state, religious services are generally performed by lay readers, and occasionally they have been favoured with the labours of missionaries.

MASSACHUSETTS.

THE church in this state still continues in as flourishing a situation as it was

at the time of the meeting of the last general convention. The church at Marblehead, has been vacated by the removal of the Rev. B. B. Smith to the diocese of Virginia, and this it is believed is the only change of importance that has taken place. There is a very general attention paid to the observance of the canons and rubrics, and with but very few exceptions, the established usages of the church. A large and elegant stone church, of which the Rev. Samuel F. Jarvis, D. D. has been chosen rector, is now nearly completed in the town of Boston, besides which, a few small congregations have been collected in other towns. Exertions are making to call the attention of the friends of our church to the subject of missions to such small portions of our communion as are to be found in many parts of the state, a circular letter for this purpose has been published, [see page 93.] and it is expected that much good may result from such a measure. On the whole, we regard the situation of the church in this state as promising.

VERMONT.

THE church at Vermont appears to be in a prosperous condition; the number of communicants has considerably increased since the last report: three new churches have been erected and consecrated, and a subscription is now filled for building another this season at Windsor. A church is also erecting at Guilford, which last town we are informed has almost unanimously attached itself to the doctrines, discipline and worship of the Protestant Episcopal Church. Some new congregations have recently been organized, and all, it is hoped, are, through divine grace, increasing in piety and in the virtues of the christian life. Though there have been some acquisitions to the number of the clergy, there is still a want of the labours of more, and a wide field is open for their active and pious exertions. The extensive demesnes of the church in this state, are not

yet secured; but a suit is now pending before the federal circuit court for their recovery, which, if gained, will place the temporalities of the church in a respectable condition.

RHODE ISLAND.

THE church in Rhode Island continues in a prosperous and flourishing condition. During the last three years, one new church has been erected: Sunday schools have been established in all the congregations, and the number of communicants has very considerably increased. There is a church Missionary Society, in and for that state, which promises to be useful. In some of the parishes, at the present time, there is an awakened concern for spiritual things, and a more than usual attention to religious duties. There is also generally a decided and increasing attachment to the peculiarities of our communion: and it is believed that in no one of the United States, are the order, worship and rules of the Episcopal church, better, or more uniformly regarded.

CONNECTICUT.

SINCE the last general convention, in many respects, no material change has taken place. Of the clergy, several have removed, and some have been added. The *Notitiæ Parochiales* of the annual conventions evince a manifest increase of the church in the diocese, many particulars of which are necessarily omitted in consequence of the vacancy of the Episcopate for several years. But it is with no small satisfaction we state, the recent consecration of the Right Rev Thomas C. Brownell, D. D. LL. D. to that sacred office. Under his ministrations, by the divine blessing, the increase of the church in piety, numbers, and respectability, is gradually advancing. Since his consecration, a number of churches have been visited, and the holy rite of confirmation administered to about four hundred persons.

With regard to the fund for the support of the Episcopate, it appears from the report of the treasurer, at the last convention, that it then amounted to about sixteen thousand dollars; and there is a probability that the diocesan will soon be relieved from all parochial duties.

The churches generally are in good repair, and the congregations remarkable, not only for their regular attendance, but also for their fervency of devotion.

The Episcopal academy of the diocese, at Cheshire, under the superintendence of the Rev. Tillotson Bronson, D. D. principal, and the Rev. Asa Cornwall, assistant, is flourishing, and the number of students gradually increasing.

On the whole, the diocese is, at present, more prosperous and flourishing than at any former period. The greatest harmony prevails among the clergy and laity, and all are peculiarly united in their attachment to the liturgy, and distinctive doctrines of the church.

(To be continued.)

OHIO CONVENTION.

A journal of the proceedings of the third annual Convention of the Protestant Episcopal Church in the State of Ohio, held at Worthington, June 7th, 8th, and 9th, 1820, has been received. By the reports of their doings, it appears, that there is no diminution of zeal for the interests of the Church and the cause of piety in that State. There appears to be a continued augmentation of churches and the complaint of the want of Clergy to fill them is reiterated. Perhaps there is no ground for missionary labours more extensive, than this; none where they would be received with more gratitude, and none, where there is a more reasonable prospect of the divine blessing on their labours.

NEW HAMPSHIRE CONVENTION.

A Convention of the Congregational Clergy was holden at Concord, N. H. 8th

June last, when the subject of *Ecclesiastical discipline* was again resumed and acted upon. The want of energy, union and christian fellowship among the churches, on their present system, is loudly and very justly complained of; and ineffectual remedies are proposed; some, which would not improve but evidently deteriorate. May the Great Head of the Church in his own time lead them to a knowledge of the *right* mode of government, and save them the trouble of mending the potter's vessel, which is broken in pieces, or of *hewing out to themselves, cisterns, broken cisterns which can hold no water.*

REVISAL OF THE CONSTITUTION.

THE inhabitants of Massachusetts have met in their respective towns, in conformity to an act of the General Court, to express their opinions, *pro* or *con*, on the expediency of altering the State Constitution; and from the returns, which we have seen, it seems most likely, that they have decided the question in the affirmative. This is a subject of great importance in a religious point of view, as the principal alterations contemplated, have reference to religion. What grief would have filled the hearts of our pious forefathers, (peace to their departed manes!) could they have foreseen, that the tendency of their religious institutions would have been such, as to have so entirely effaced a sense of the general importance of religion from the minds of the public, that in the year 1820, precisely two centuries from the time of their first landing on these shores, the community would have agreed with one consent to abolish every vestige of Christianity from the Constitution, and remove the last pillar for the support of the gospel, by ex-

empting every individual from his obligation to yield it encouragement and maintenance in some shape or other!—Yet we fully believe that this will be the result of the proposed Convention.

THE Bishop of New York has issued a Pastoral letter, recommending the establishment of an Episcopal Seminary in that Diocese.

THE corner stone of a new Church, to be called St. Paul's, was laid with religious services and Masonic ceremonies, at Windsor, Vt. on the 22d August; when an appropriate and impressive address was delivered by the Rector, Reverend George Leonard.

LATE ORDINATIONS.

AT St. Paul's Church, Alexandria, by the Right Rev. Bishop Moore, D. D. the Rev. John Reynolds was admitted to the Holy order of Priests: and John Wingfield and William Jackson, to the Holy order of Deacons in the Church.

AT Grace Church, Jamaica, Long Island, by the Right Rev. Bishop Hobart, James P. Cotten and Benjamin Dorr, were admitted to the Holy order of Deacons.

AT St. Peter's Church, Philadelphia, by the Right Rev. Bishop White, Rev. Samuel C. Brinkle, Rector of St. David's, Radnor, was admitted to the Holy order of Priests, and Charles M'Irraine of New Jersey, to the Holy order of Deacons.

AT St. John's Church, Providence, 6th August, by the Right Rev. Bishop Griswold, Rev. Jasper Adams, Professor in Brown University, and Rev. Lemuel Birge of North Kingston, were admitted to the Holy order of Priests.

TO CORRESPONDENTS.

"Churchman's reasons for bringing his children to the Baptismal Font," and an Essay on "the Communion Service," have been received and shall appear in our next.

An address, delivered at the laying of the corner stone of St. Paul's Church, Windsor, Vt. has been also received, and shall adorn the pages of our next number; it will always afford us peculiar pleasure to receive occasional communications from the same quarter.

The poetry prepared for this number is unavoidably omitted by the pressure of other matter.